First Working Conference on Kurdish Women's Studies and Activism: A Global Research Network 1997 B2023-0005/004 (04)



The Report of the First Working Conference on
Kurdish Women's Studies & Activism: A Global Research Network
Hosted by the Free University of Berlin, July 11 & 12, 1997

To: The Conference Participants and Members of the *Kurdish Women's Studies Network*

From: The Steering Committee of the *Kurdish Women's Studies Network*

Date: October 13, 1997

It is hard to believe that within a year we have a functioning network and the first annual conference behind us. This is an achievement, and it is due to the dedication of our colleagues and friends namely Martin van Bruinessen, students from Kurdistan AG, AStA of the Free University of Berlin, the spirited and benevolent Lale Yalçın-Heckmann who engaged in hours of translation, as well as Bülent Bilmez, and the support of the faculty members and staff of the Institut für Ethnologie of the Free University of Berlin. The financial support of the Koerber-Stiftung in Hamburg and the International Relations Bureau of the Free University of Berlin made the conference possible.

The goal of this report is to provide information for those who could not attend the conference, to summarize some of the key decisions which were made at the business meeting, and to critically assess some of our learnings. This document can be used as a vehicle for continuing our theoretical and practical efforts. With these goals in mind, we have divided the report into four sections: "Summary of the Conference," "Key Decisions," "Issues to be Considered," and "Plans for Future." Furthermore, the steering committee has tried its best in producing a report which hopefully captures the spirit of the conference. The views presented here, however, are all ours and may not necessarily reflect the views of all participants. Please send your comments or suggestions to the steering committee. Names and addresses of the committee members are provided at the end of this report.

We extend our appreciation to those of you who attended and contributed generously to the conference and the network. We also hope to see in near future those of you who could not be with us this year. We count on your support. In sisterhood and solidarity.

The Steering Committee



Following the presentations, the rest of the day was spent on planning for future as well as assessing the first conference. This session was called "Building up the network," and only those who intended to get actively involved with the network stayed for the discussion.

Key Decisions

With a limited time, we struggled through, but nevertheless managed to make certain key decisions including:

- The points outlined in the "Discussion Paper" (which was produced by Shahrzad and distributed at the conference) were accepted in principle. In our discussion, the following points were highlighted: the need for a closer collaboration between researchers and activists; the importance of continuing the annual conference; the urgency of fundraising; and the necessity of publicity.

- There was a consensus on the governance of the network. It was, therefore, decided to establish a steering committee to serve for two years, and to be elected by majority vote. The elected members of the first steering committee are Necla Açık, Zeynep Baran, Shahrzad Mojab, & Inga Rogg.

- The participants also agreed to continue with the two on-going projects; the bibliography and the publication of the selected papers presented at the conference. Shahrzad will be in touch with those who are contributing to these projects.

- There was a discussion about establishing the first Kurdish women's documentation centre. This centre will include collections of books, articles, women's journals, audio-visual material, oral history archive, etc.

Issues to be Considered

Our first year of existence as well as our first conference have been quite turbulent. This is, however, to be expected since what we are set to do is going against the tide. We still have a long way to go in order to be able to face and manage all the challenges coming our way from both within and without. As a feminist network, however, we believe in learning through self-criticism, openness, and collaboration. It is in this spirit that some of the cleavages articulated during the conference will be discussed. The intention is learning and finding critical ways to deal with them.



The Issue of Hierarchy

Some participants felt the existence of hierarchical relations between researchers and activists. The existence of this unequal power relation was manifested, some argued, in personal attitudes and behaviours, in the overall planning of the conference, especially in underestimating the language difficulties, and lack of enough time for translation and discussion.

The Issue of Representation

In relation to the issue of hierarchy, the following questions were also raised: "Who is representing whom?" "Whose voice is being represented?" "Who is speaking for Kurdish women?" "Who should be in a Kurdish women's studies network?" It was pointed out that the majority of researchers were non-Kurds, either Europeans or from one of the dominant nations of the region (states ruling over Kurdistan).

The Issue of Objectivity-Subjectivity

The question of representation inevitably led to the issue of object/subject relations in research. Some of participants felt that they were not considered an equal contributors throughout the conference. Rather, they were seen as the object of women's studies.

Plans for Future

After a year of hard work, we now have a unique network which has the potential to contribute to Kurdish studies and make it gender inclusive. The network is also a welcome addition to a global effort in diversifying feminist theories and practice. The overwhelming positive response from those who attended the conference to the network, highlights the potential of our group to contribute both to Kurdish studies and the struggle of Kurdish women for justice, equality and liberation.

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The second session was on "Kurdish women in European travel literature and Kurdish folklore." Nazand Begikhani presented a paper on "Kurdish women in the harem: The image of the Kurdish harem on European literature." Mirella Galletti's paper was titled "Women's roles in Kurdish society according to European travel literature." Christine Allison presented a paper on "Folklore and fantasy: The portrayal of women in Kurdish oral tradition." Finally, Fadil Ahmad's paper was on "Women in Kurdish oral and literary tradition." This session was followed by comments from Sabine Boomers.

In the third session, "Kurdish women and political participation," we heard presentations by Heidi Wedel on "Kurdish migrant women in Istanbul: Community and the resources for political participation of a marginalized social group," Zeynep Baran and Fahriye Satik talked about "The experiences of displaced Kurdish women in Istanbul," and Necla Açık and Ayten Mutlu made a presentation on "An analysis of the PKK's view on Women." The last session of the first day was on "Women and Islam." Annabelle Böttcher presented a paper titled, "Portraits of Kurdish women in contemporary Sufism."

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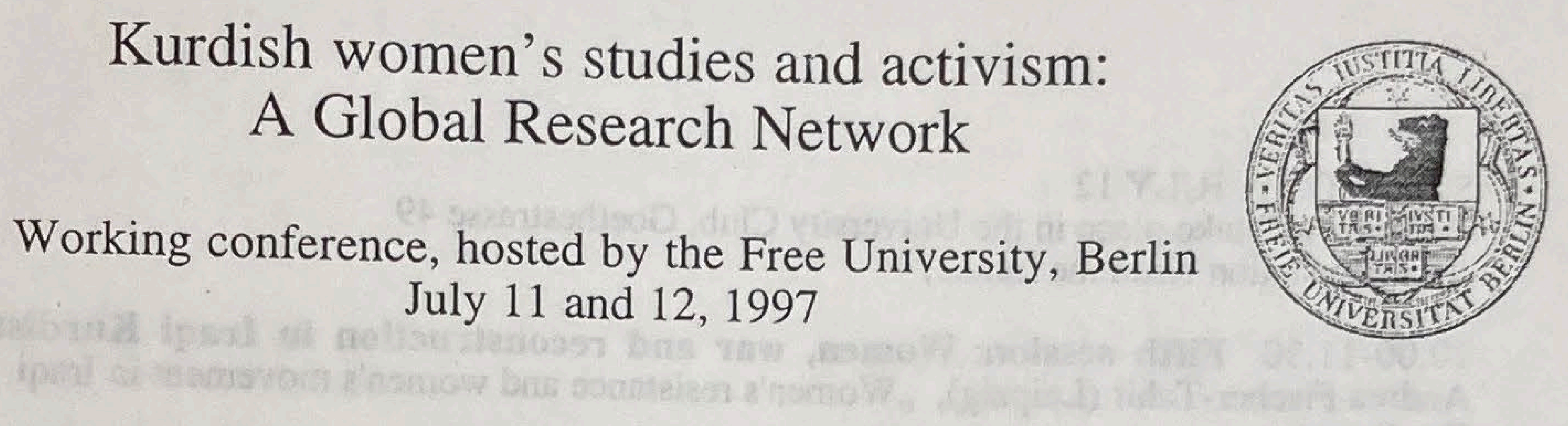
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Working conference, hosted by the Free University, Berlin
July 11 and 12, 1997

FRIDAY, JULY 11
The Friday sessions will take place in seminar halls of the university, in the building known as „Silberlaube", entered from the Fabeckstrasse, entry L, Hall KL 23/21a (morning) and Hall 24/222 (afternoon).

09.15-09.30 Opening by Martin van Bruinessen (Berlin) and Heidi Wedel (Berlin)

09.30-10.30 **First session: Kurdish women's studies**
Shahrzad Mojab (Toronto), „Kurdish women's studies: theoretical and methodological prospects"
Discussant: Ute Luig (Berlin)

10.30-11.00 coffee break

11.00-13.00 **Second session: Kurdish women in European travel literature and Kurdish folklore**
Nazand Begikhani (Paris), „Kurdish women in the harem: The image of the Kurdish harem in European literature"
Mirella Galletti (Bologna), „Women's roles in Kurdish society according to European travel literature"
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Fadil Ahmad (Göttingen), „Women in Kurdish oral and literary tradition"
Discussant: Sabine Boomers (Berlin)

13.00-14.30 Lunch

14.30-16.30 **Third session: Kurdish women and political participation**
Heidi Wedel (Berlin), „Kurdish migrant women in Istanbul: Community and the resources for political participation of a marginalized social group"
Zeynep Baran, Fahriye Satik, „The experiences of displaced Kurdish women in Istanbul"
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17.45 Video showing *Jiyana Me - Our Life: Four women from Kurdistan*.. A documentary film by Dorothea Keist

SATURDAY, JULY 12
Sessions will take place in the University Club, Goethestrasse 49
(U-Bahn station Krumme Lanke)

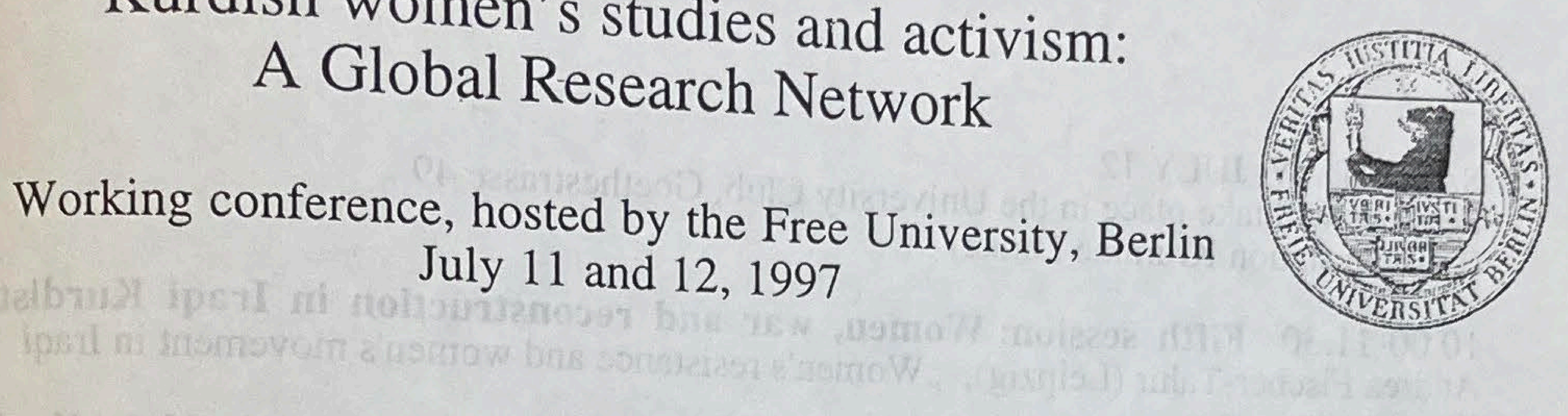
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What about combining these 2 sessions?

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english only ?

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1

The translation is clearer than the original!

Don't forget Lale wants to go before 14 30

Can you ask Zeynep if her question is necessary?

Some people were extremely frustrated and angry,
I tried to appease them

To: Nazand c/o Liz

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گزارشی از اولین کنفرانس گروه بین المللی تحقیق در مورد زنان کرد

اولین کنفرانس گروه بین المللی تحقیق در مورد زنان کرد در دانشگاه آزاد (Free-University) برلین در تاریخ ۱۱ و ۱۲ جولای ۱۹۹۷ برگزار شد. این گروه تحقیقی کمتر از یکسال است که تشکیل گردیده و اعضای آن را محققین و فعالین زن و مرد کرد و غیرکرد تشکیل می دهند. گروه سه هدف اصلی دارد،

۱) بازکردن فضائی برای مطرح کردن مسئله زنان کرد در بخش مطالعات زنان در دانشگاهها و سایر موسسات تحقیقی.

۲) مطالب زنان کرد و جنسیت را جزو برنامه مطالعات کرد قرار بدهد.

۳) ازطریق فعالیت های تحقیقی ، انتشاراتی و برگزاری کنفرانس به بهبود زندگی زن کرد و پیشرفت جنبش زنان کمک برساند.

در کنفرانس دوروزه برلین که بیش از بیست محقق شرکت کرده بودند در زمینه های زیربحث و گفتگو شد: تئوری و روش تحقیق در مورد زن کرد، زن کرد در ادبیات سیاحان اروپائی و ادبیات عامیانه کردی، زن کرد و شرکت در فعالیت سیاسی، زن کرد و اسلام، زن کرد، جنگ و بازسازی در کردستان عراق و تجربه زنان فعال سیاسی.

در پایان کنفرانس نشستی در مورد آینده و برنامه های این گروه بین المللی تحقیقی انجام گردید. انجام دو پروژه مطالعاتی به تصویب رسید. اول اینکه مجموعه سخنرانی های این کنفرانس بشکل کتابی تهیه گردد و دوم اینکه کتابشناسی زنان کرد تهیه شود. این کتابشناسی حاوی کلیه مطالبی خواهد بود که در مورد زنان کرد تا کنون به‌چاپ رسیده، از کتاب تا مقاله به زبانهای مختلف و درباره هر موضوعی مربوط به زنان در این مجموعه گردآوری می شود.

از نظر تشکیلاتی نیز تصمیم گرفته شد که کمیته‌ای از ۴ عضو فعال در مناطق مختلف دنیا تشکیل گردد. نداشتن پشتوانه مالی یکی از مشکلات عمده این گروه است. درحال حاضر دو عضو با استفاده از امکانات شخصی، دانشگاهی و غیره سعی در همکاری و همیاری با این گروه را دارد. برای مثال، کلیه شرکت کنندگان در این کنفرانس بر این عقیده بودند که برگزاری کنفرانس سالانه بسیار ضروری و مفید است. در برگزاری اولین کنفرانس دانشگاه آزاد برلین، اتحادیه دانشجویان کرد این دانشگاه و بخش مطالعات اتنولوژی نقش بسیار مهمی داشتند. بدون پشتوانه مالی و همکاری این گروهها امکان برگزاری این کنفرانس نبود.

زنان کرد بویژه در عراق، ترکیه و ایران سالهاست درگیرمبارزه‌ای همه جانبه و دشوار علیه جنگ ، سرکوب و تجاوز هستند. جنبش ملی کردستان در عین حال که بسیاری از زنان را به عرصه مقاومت سیاسی و نظامی کشیده است، مانع رشد آگاهی فمنیستی پیشرو در کردستان شده است. امروز تقابل بین فمنیسم و ناسیونالیسم در کردستان بوضوح دیده می شود.



علاقمندان، بویژه محققین، دانشجویان، فعالین سیاسی و اجتماعی که در مورد مسائل زنان کرد چه در کردستان چه در سایر مناطق تحقیق می کنند، می توانند با آدرس زیر تماس بگیرد. کسانی که منابع و ماخذی راجع به زن کرد دارند (به هر زبانی) می توانند آنها را برای درج در کتابشناسی و نگهداری درآرشیو مطالعات زن کرد به آدرس زیر ارسال دارند.

دکترشهرزاد مجاب
بنیانگذار و هماهنگ کننده

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پیکار زن

نظر و آرا نویسندگان مقالات الزاما نظر پیکار زن نیست.

مقالات رسیده باز پس فرستاده نمی‌شود.

مقالات خود را در صورت امکان با برنامه واژه نگار تایپ کرده و دیسکت حاوی مطالب را بفرستید.

هیأت تحریریه:
ناهید بهمنی، شهین حیدری، بدری توحیدی، صدیقه محمدی، جمیله رحیمی

همکاران این شماره:
شهلا حیدری، ا. اسکندری
کلاویژ حسینی

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PEYKAR-E ZAN

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appease them ... and angry,



Kurdish Newsletter



Newsletter of the Kurdish Study Group,
Centre for Australian and Asian Studies
Deakin University

Number 8, Summer 1997-98

The Endless Turmoil in Iraqi Kurdistan

Hussein Tahiri — p. 3



Inside this issue ...

Kurds in the Cities and Kurdish Women's Studies

Presently the majority of Kurds live in towns and cities, but the place of the city in Kurdish history and civilisation is almost completely neglected by academics. Research in Kurdistan has tended to focus on nomads and peasants. As Kurdish nationalism had its origins in the urban setting, townspeople have also been studied, but only implicitly. The dominance of the rural idyll, a collective mythological memory of Kurdistan as an overwhelmingly agrarian society, in the Kurdish collective consciousness means that there has been little challenge from within Kurdish academic circles to the neglect of urban studies.



In a region where there has been a history of ancient urban civilisation, and where there is a structure of reference for town planning and contemporary urban society, why should Kurdistan and the Kurds be an exception? What is to be the position of city dwellers in Kurdistan? Is there a specific Kurdish identity in today's big cities? What is the role of cities in Kurdistan, and their Kurdish inhabitants? It was in an attempt to address these questions that the Centre National de la Recherche Scientifique and the Universite de Paris III, Sorbonne Nouvelle, with the participation of the University of Utrecht, the Institut des Langues et Civilisation Orientales and the Kurdish Institute, Paris, convened the international conference, *The Kurds and the City*.



Under the leadership of Professors Joyce Blau and Martin Van Bruinessen, the conference took place in Sèvres, just outside Paris, in September 1996. The pace was hectic, as over 30 papers were presented, in English and French, over just two days and one evening. Fortunately, the majority of participants were staying at the conference centre, so we had time for discussion over meals and in the evening. The meals were an additional enjoyable aspect of the conference, as this was France after all! Participants came from as far as America, Azerbaijan, Baghdad, Canada, Kazakhstan and Russia; although the majority were Europe based. Papers were grouped by theme into the following sessions: Cities in pre-modern Kurdistan, social, economic and cultural life; Kurdish cities in the nineteenth and twentieth centuries; Kurdish communities in the cities of the Ottoman Empire and Turkey; Kurds in the cities of the Soviet Union; Kurds in Syria and Iraq between the two World Wars; Language, literature and other forms of urban symbolic expression; Transplanted urban structures; The new urban structures in Iraqi Kurdistan; Contemporary urbanism, women and families.

In his opening remarks, Prof. Van Bruinessen noted that, although cities appear initially to have been peripheral to the concerns of most Kurds as well as those who studied them, a case can be made that Kurdish culture is really urban. Kurdish culture in its present form was produced in the centres of Kurdish emirates and in Kurdish cities. Kurdish teaching took place in towns, not in villages, thus the existence of a literate language owes its existence to urban culture. Certainly many of the papers emphasised how much material was available on Kurdish cities and urban Kurds, much of which was barely explored. Work is needed in all disciplines, and indeed it was heartening to gather together academics from so many disciplines, and from so many countries, all of whom shared an interest in Kurds and Kurdistan. Time constraints were burdensome and there was so much more to discuss, but at least we took away ideas for further research, made interdisciplinary contacts (and friends) and



vowed to expand the horizons of Kurdish Studies further. It was also wonderful to know that Kurdish Studies are underway in so many parts of the world and considered relevant by so many nationalities and disciplines. Praise is due to the organisers who were indefatigable.

# # #

Kurdish Women's Studies Network

Following the *Kurds in the City* conference, Dr Shahrzad Mojab, from University of Toronto initiated a network of academics interested in Kurdish women's studies. In addition to exchange of information and mutual support, the network aims to encourage Kurdish gender studies.

A meeting was held in Berlin in July: the First Working Conference on Kurdish Women's Studies and Activism: A Global Research Network. In addition to planning future actions and discussing Kurdish women's activism, preliminary papers were presented which may contribute to a forthcoming book on Kurdish women, to be edited by Dr Mojab, and published by Zed Press.

In addition to the book, a bibliography of Kurdish women's studies is planned, for which some funding has been secured from the Soane Trust for Kurdistan. Plans have been mooted for the first Kurdish women's documentation centre, which would include collections of books, articles, journals, audio-visual material and oral history archives

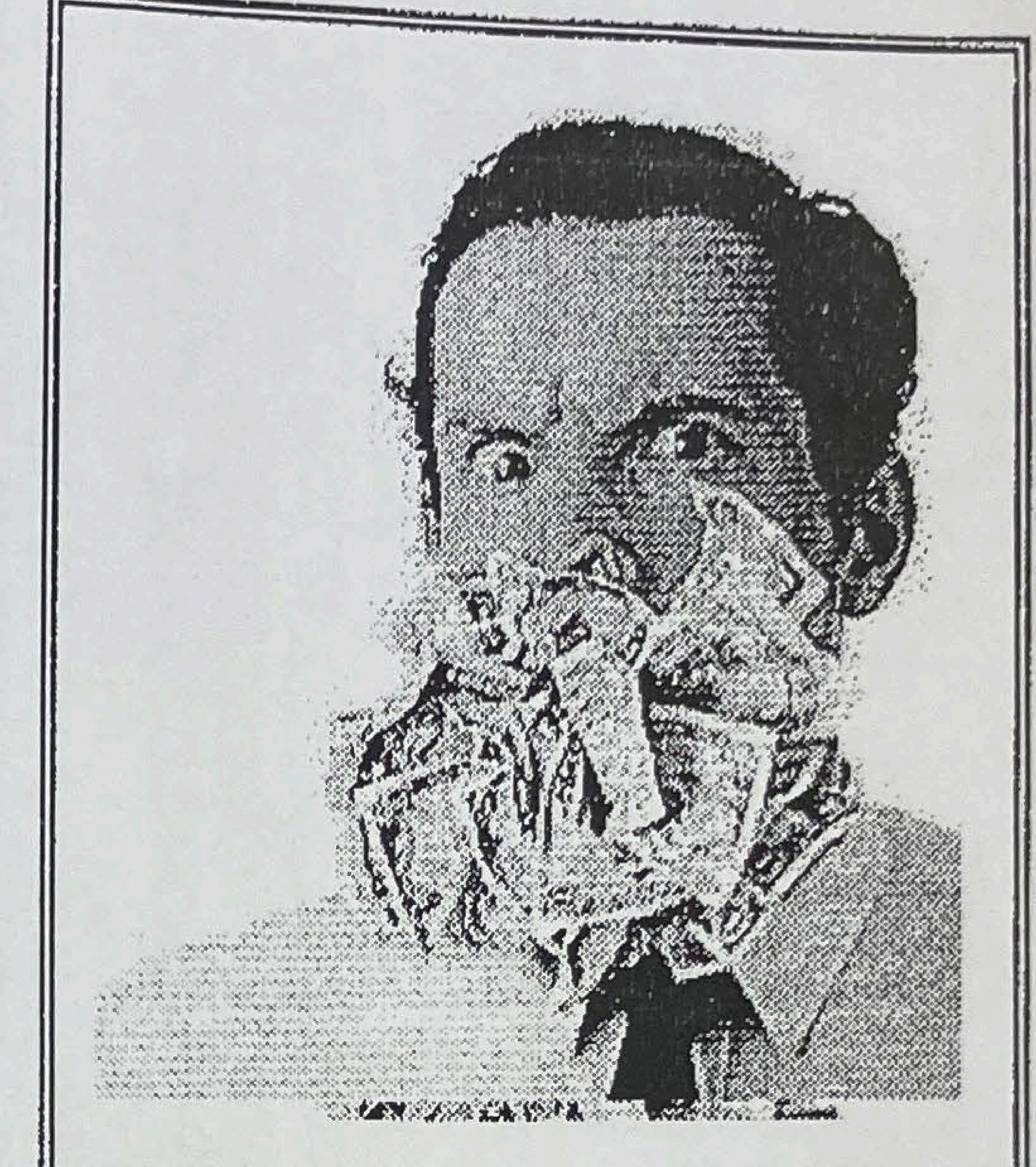
Several issues remain hotly debated by the participants of the network. These include the issue of hierarchy, possibly manifested in relations between researchers and activists; that of representation, as the majority of researchers are not Kurdish; and that of objectivity-subjectivity concerning the Kurdish activists.

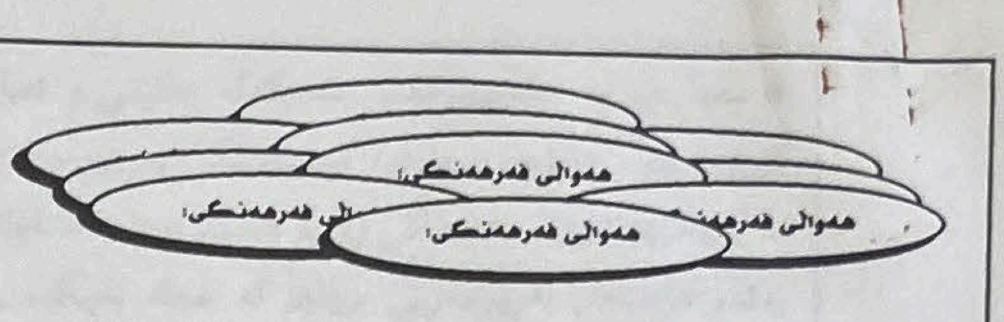
Nevertheless, a functioning network, with regular news bulletins, and two substantial projects in hand are quite an achievement for the first year, and the network seems likely to expand and continue to develop new and existing projects.

For further information and to participate in the network, Shahrzad Mojab can be contacted at OISE at University of Toronto, Dept of Adult Education, Community Development and Counselling Psychology, 252 Bloor Street West, Toronto, Ontario, Canada M5S 1V6. Tel: (416) 923-6641, Ext 2242 E-mail: smojab@oise.utoronto.ca

Other elected members of a two-year steering committee are Necla Âşık, Zeynap Baran and Inga Rogg.

Maria T O'Shea October 1997





گوزارشتی یەکەم کۆنفەرانسی کار لەسەر «لێکۆڵینەوە سەبارەت بە ژنانی کورد و چالاکییان: شەبەکەیەکی جیهانی

بە میوانداریی زانکۆی ئازادی بێرلین، ١١و١٢ی ژووییەی ١٩٩٧

کورتەی کاوباری کۆنفەرانس

ڕۆژی یەکەمی کۆنفەرانس و وتاری کرانەوە لە لایەن:

ـ مارتین ڤان براونیسن(Martin van Bruinessen)

ـ هایدی وێدل(Heidi Wedel)

دانیشتنی یەکەم:

ـ شەهرزاد موجاب(Shahrzad Mojab): «لێکۆڵینەوەکانی سەبارەت بە ژنان: ئاسۆی تیۆرییانە و مێتۆدۆلۆژییانە».

ـ پرۆفیسۆر ئووتێ لوویگ(Ute Luig) مامۆستای ئەنستیتووی ئێتنۆلۆژیی زانکۆی ئازادی بێرلین، وێژەر(discussant)ی ئەم دانیشتنە بوو. ئەو مامۆستایە تێڕوانینێکی گشتی سەبارەت بە مۆدێلی تیۆریی زاڵ لە بواری مردمناسیی فێمینیستیدا هێنایەگۆڕێ و هێمای بەو ڕێبازانە کرد کە هێندێک لەو تیۆری و مێتۆدۆلۆژییانە دەتوانن لە لێکۆڵینەوەکانی سەبارەت بە ژنانی کورد تەتبیق بکرێن.

دانیشتنی دووەم: «ژنانی کورد لە ئەدەبی سەفەریی ئوروپایی و فۆلکلۆری کوردیدا»

ـ نەزەند بەگیخانی(Nazand Bagikhani): «ژنانی کورد لە حەرەمدا: ئیماژی حەرەمی کوردیی لە ئەدەبی ئوروپاییدا».

ـ میرێلا گالێتی(Mirella Galletti): «دەوری ژنانی کورد لە کۆمەڵگەی کوردیدا بەپێی ئەدەبی سەفەریی ئوروپایی».

ـ کریستین ئالیسۆن(Christine Allisson): «فۆلکلۆر وفانتازی: سیمای ژن لە ئەریتی زارەکیی کوردیدا».

ـ فازل ئەحمەد(Fadil Ahmad): «ژنان لە ئەریتی زارەکی و ئەدەبیی کوردیدا».

ـ ئەم دانیشتنەبە وتاری سابینە بوومرس(Sabine Boomers) کۆتایی هات.

دانیشتنی سێیەم: «ژنانی کورد و بەشداریی سیاسی»

ـ هایدی وێدل(Heidi Wedel): «ژنانی موهاجیری کورد لە ئەستەمبوڵ: جفات و سەرچاوەکانی بەشداریی سیاسی دەستەیەکی کۆمەڵایەتی لێوارەیی».

ـ زێنەب باران(Zeynep Baran) و فەخرییە ساتیک(Fahriye Satik): «ئەزموونی ژنانی لە جێی خۆهەڵکەندراوی کورد لە ئەستەمبوڵ».

ـ نەجلە ئاچک(Necla Açik) و ئایتەن موتلو(Ayten Mut-lu): لێکدانەوەیەک لەمەڕ بیروبۆچوونی پارتی کرێکارانی کوردستان سەبارەت بە ژنان».

دوا دانیشتن: «ژنان وئیسلام»

ـ ئاننابێل بوێتر(Annabelle Bötteher): «سیمای ژنانی کورد لە سۆفیزمی هاوچەرخدا»..

ڕۆژی دووەم(پانێل): «ژنان، شەڕ و دروستکردنەوە لە کوردستانی عێراق»

ـ ئاندریا لوشێر- تابور(Andréa Luschher-Tabur): «خۆڕاگری و بزووتنەوەی ژنان لە کوردستانی عێراق».

ـ کارین ملۆدخ(Karin Mlodoch): «کاری کۆمەڵایەتی لەگەڵ ژنانی کورد لە سلێمانی، کوردستانی عێراق».

ـ ئینگا ڕۆگ(Inga Rogg): «لە نێوان ماڵ و زینداندا: لایەنی ژیانی ڕۆژانەی ژنانی کورد لە عێراق».

ـ هایکێ شمیت(Heike Schmidt) باسێک لە سەر ئەزموونی خۆی لە ئەفریقا و وێکچوونەکانی ئەزموونی ژنان لە شەڕ و زەبروزەنگی جینسی لە ئەفریقا و کوردستان.

ئاخر دانیشتن: «لەمەڕ ئەزموونی ژنانی چالاک»

ـ فاتمە کایهان(Fatma Kayhan)، بڵاوکەرەوە و سەرنووسەری **ڕۆزا** باسی خەباتی خۆی کرد سەبارەت بە وەدەرخستنی یەک لە تەنیا دوو گۆڤاری فێمینیستی لەمەڕ ژنانی کورد کە بڕیارە لە ئەستەمبوڵ بڵاوبکرێتەوە.

ـ خەدیجە(خەجێ) یاشار(Hatice Yaşar) باسی ڕابردوو و ئێستای خەباتی خۆی کرد وەکوو چالاکێکی سیاسی و فێمینیستێک.

ـ ئیرما لەیزل (Irma leisle)، بە نوێنەرایەتی **هێن بوون**، لە خەباتی ئەم ڕێکخراوەیە دوا لە ساڵی ١٩٨١وە بۆ خزمەتکردن بە ژنانی موهاجیری کورد لە بێرلین.

ـ لالە یالچن هێکمان(Lale Yalçin Heckman) دەرەنجامی سەرەتایی لێکۆڵینەوەی پاولین ڤان گێلدر(pauline van Geld-er)ی ناساند بە نێوی «چالاک بوونی سیاسی ژنانی کورد لە تورکیا: خۆڕاگری و هەوێتی، ئیماژ و ڕاستەقانی».

دوای پێشکێشکردنی باسەکان، پاشماوەی ئەم ڕۆژە بۆ پلاندانی پێشەڕۆژ و هەروەها هەڵسەنگاندنی یەکەم کۆنفەرانس تەرخان کرا. ئەو دانیشتنە نێوی «سازکردنی شەبەکە» بوو و تەنیا ئەو کەسانەی وا بڕیاریان دابوو چالاکانە لەم شەبەکەیەدا بەشداری بکەن بۆ ئاڵوگۆڕی بیروڕا مابوونەوە.

بڕیارسەرەکییەکان

ئەگەرچی کاتمان کەم بوو، بەڵام ئێمە توانیمان هێندێک بڕیاری سەرەکی بدەین لەوانە:

● ئەو خاڵانەی وا لە «گەڵاڵەیەک بۆ باس لەسەرکردن»دا هێمایان پێکرابوو (کە لە لایەن شەهرزادەوە ئامادەکرابوو و لە کۆنفەرانس دا بڵاو کرایەوە) بە گشتی پەسند کران. لە ئاڵوگۆڕی بیروڕا و وتووێژەکاندا ئەم خاڵانەی خوارەوە جەخت کرانەوە: نیاز بە هاوکاریی نزیکتر لە نێوان توێژەرەوە و ژنانی چالاکدا؛ گرینگی بەردەوامبوونی کۆنفەرانسی ساڵانە؛ تاڵووکەی پەیداکردنی سەرچاوەی ئابووری و پێداویستیی بڵاوکردنەوە و تەبلیغات.

←

● سەبارەت بە هەڵسووڕاندنی شەبەکەکە یەکێتی و تەبایی بۆچوون لە گۆڕێدا بوو، جابۆیە، بڕیاردرا کۆمیتەیەکی بەڕێوەبەری بۆ ماوەی دوو ساڵ پێکبهێندرێ و بە دەنگی زۆربە هەڵبژێردرێ. ئەندامانی هەڵبژێراوی یەکەم کۆمیتەی بەڕێوەبەری بریتین لە نەجلە ئاچک، زەینەب باران، شەهرزاد موجاب و ئینگا ڕۆگ.

● بەشداران هەروەها لە سەر ئەوە ڕێک کەوتن که لە سەر ئەو دوو پرۆژەیەی وا ئێستا بە دەستەوەن بەردەوام بن، بیبلۆگرافی و چاپ و بلاوکردنەوەی هەڵبژاردەیەک لەو وتارانەی لە کۆنفەرانسدا پێشکێش کران. شەهرزاد لەتەک ئەوکەسانەی وا یارمەتی بە وەدیهاتنی ئەو پرۆژانە دەکەن، لە پێوەندی دا دەبێ.

● وتوویژ و ئاڵوگۆڕی بیروڕا کرا سەبارەت بە دامەزرانی یەکەم نێوەندی بەڵگە و دوکۆمێنتی ژنانی کورد. لەم نێوەندەدا کتێب، مەقالە، گۆڤاری ژنان، مادە وکەرەسەی ئودۆڤیزوێل (گوێ ـ چاوی)، ئارشیڤی مێژووی زارەکی، هتد... کۆدەکرێتەوە.

پلانی پێشەڕۆژ

دوای ساڵێک کاری سەخت، ئێستا ئێمە شەبەیەکی تاقانەمان هەیە کە توانایی ئەوەی هەیە یارمەتی بە لێکۆڵینەوە سەبارەت بە کورد بدا و ژێندەری بهێنێتە نێوی. ئەو شەبەکەیە هەروەها هێزێکی لێ زیادبووی بە خێر وبێریشە بۆ تێکۆشانێکی جیهانی لەمەڕ تیۆری و کردەوەی فێمینیستی جۆربەجۆر. بەپیرەوەهاتن و وڵامی ئەرێی بەرچاوی ئەوانەی لە کۆنفەرانس دا بەشداری بوون لە ئاست شەبەکەکەمان، توانایی گروپەکەمان جەخت دەکاتەوە هەم بۆ یارمەتیدان بە لێکۆڵینەوە لە سەر کوردان وهەم خەباتی ژنانی کورد لە پێناو عەداڵەت، یەکسانی و ئازادی دا.

هەروەک لە سەرەوە باس کرا، ئێمە هەر ئێستاکە سەبارەت بە یەکدوو پرۆژە بڕیارمان داوە لەوانە بلاوکردنەوەی ئەو نامە و وتارانەی لە کۆنفەرانسدا پێشکێش کران و گردەوەکۆیی بیبلۆگرافییەک لەمەڕژنانی کورد. ئێمە درێژە بە تێکۆشانەکانی خۆمان دەدەین بۆ ناساندنی شەبەکەکە لە نێو کۆڕوکۆمەڵی زانستی و بلاوکراوەی ژناندا، ڕوو لە گرووپی ژنان، ڕێکخراوی حکوومەتی و ناحکوومەتی دەنێین بۆ پەیداکردنی سەرچاوەی ئابووری، نوێنەرایەتیکردنی شەبەکەکە لە کۆنفەرانسەکانی جیهانی و ناوچەییدا و سازکردنی بەشێکی تایبەتی لە ئینترنێت(website)دا بۆ ئەوەی کە دەست ڕاگەیشتن بە شەبەکەکەمان ئەوەندەی تریش هاسان بێ. لەگەڵ ئەوەشدا، دەبێ بڵێین کە پەیداکردنی سەرچاوەی ئابووری بۆ هەموو چالاکییەکانمان ئەرکی دەرەجە یەکمانە. قسەی تێدا نییە، کە بەستنی کۆنفەرانسی ساڵانە، بە هەبوونی سەرچاوەی ئابوری بەستراوەتەوە. ئەگەر ئێوە لەمبارەوە چ ڕا و پێشنیارێکتان هەیە، یان دەرەتانێک شک دەبەن، تکایە ڕامەمێنن و پێوەندیمان پێوە بکەن.

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پاشماوەی لاپەڕەی ٥٣ (چەند سەرنجێک لە ئەنفال)

ئەو قۆناغەی تەواوبوو و گوێزرایەوە بۆ بەغدا و. دواتریش کرا بە وەزیری بەرگریی عێراق. حسن علی العامری لە جێگەی ئەو کرا بە ئەمینداری گشتیی مەکتەبی ڕێکخستنی باکووری حیزبی بەعس لە کەرکووک.

یەکەم چالاکی حسن العامری تەختکردنی شاری قەلادزێ و ئۆردوگاکانی ناوچەی پشدەر و شارۆچکەی سەنگەسەر بوو، کە بەمە زیاتر لە هەزار کەس بێ ماڵ و حاڵ بوون. دانیشتووانی ئەو ناوچانە برانە ئۆردوگای سلێمانی و هەولێر. ماڵ و حاڵی هەزاران جاش لە ناوچەی پشدەر بە شوفڵ و بولدوزەری عێراقی تێکدران. دیارە زۆربەی ئەو جاشانە پێشتر بەشدارییان لە تەختکردنی سەدان گوندی کوردستان کردبوو.

ڕژێمی عێراق لە جاران ڕوونتر پەردەی لە ڕووی سیاسەتی شۆڤینیستییانەی لە بەرانبەر گەلی کورددا لادا. بۆ ڕژێم کورد، هەر کورد بوو؛ چ جاش بێ و چ باش!

سیاسەتی عەرەبیکردن(تعریب)ی کەرکووک و دبس و مەخمور وگەرمیان لە جاران زیاتر پێڕەو دەکرا. لە ئاقاری گوندە کوردییە تەختکراوەکانی ناوچەی کفری و توز و کەرکووک و دەشتی قەراج و دبس هەزاران ماڵە مەڕداری عەرەب نیشتەجێ کران. بەردەوامیش ماڵە عەرەبی زیاتر دەهێنرانە ئەو ناوچانە بۆ مەڕداریی و کشتوکاڵ.

ڕژێم لەلایەک، یەک لەدوای یەک لێبووردنی گشتیی دەردەکرد بۆ ئەوەی ژمارەی زیاتر بگێڕێتەوە ژێر دەسەلاتی خۆی و، لەلایەکی ترەوە سیاسەتی بگرو بکوژ و توند وتیژیی پێڕەو دەکرد.

نائومێدی و بێ هیوایی باڵی بە سەر کوردستانی عێراقدا کێشابوو. دنیای دەرەوەش گوێی خۆیان لە ئاستی ئەو ئەهامەتییەی خەڵک کەڕ کردبوو. هەر دەوڵەت و ڕژێمەی بە شێوەیەک هەوڵیان دەدا لە عێراق نزیک ببنەوە و پێوەندیی سیاسی و ئابووری لەگەڵ دابمەزرێنن.

کورد دەڵێ: «ئەگەر خوا غەزەب لە گامێش بگرێ باڵی لێ دەڕوێنێ»... دوای شەڕی عێراق ـ ئێران، ڕژێم خۆی بە سەرکەوتوو دەزانی و ئارەزووی شەڕ و فراوانخوازیی تینی بۆ هێنا. ئەوەبوو لە ڕۆژی ۱۹۹۰/۸/۲ دا سوپای عێراق پەلاماری کوێتی دا و داگیری کرد. ئەوە، شەڕێک بوو، خێری کوردی تێدا بوو؛ چونکە کێشەی کوێت و شەڕی خەلیج(کەنداو) و بڕیارەکانی نەتەوە یەکگرتووەکان لە دژی عێراق تا ئێستاش مۆڵەتی نەداوە هەموو نەخشە و سیاسەتە ڕەگەزپەرستانەکەی بەرانبەر بە گەلی کورد تەواو بکا.

۱۹۹۸/۲/۱۵

لە ژمارەی داهاتوودا:

- گفتوگۆی میلان کوندێرا سەبارەت بە: کتێبی پێکەنین و فەرامۆشی، ئامادەکردنی: فیلیپ رۆس، وەرگێڕان لە عەرەبییەوە: هەندرێن
- ژنانی ئومێدبەخش، نووسینی: لوسینا جافەرۆڤا، وەرگێڕان لە فەرانسەییەوە: هاورێ ئەحمەد
- ژن لە پەراوێزی مێژوودا: مەهاباد قەرەداغی

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